

THE NECESSITY OF UNITY

A

S E R M O N

Preached in St. *Andrew's* Church *Dublin*,

B E F O R E

The Honourable H O U S E of C O M M O N S,

On the Twenty-Third Day of *October*, 1761.

Being the Anniversary of the *Irish* REBELLION.

K

By *WILLIAM HENRY*, D. D. F. R. S.

Rector of *Urney*, and Dean of *Killaloe*.

Concordia, Res parvæ crescunt.

Discordia, maximæ Dilabuntur.

Motto of the seven United Provinces.

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street, over-against *Crane-lane*.

Sabbati, 24 Die Octobris, 1761.

ORDERED, That the Thanks of this HOUSE
be given to the Reverend Doctor *Henry* for the
Sermon by him Preached before this HOUSE yesterday,
at St. *Andrew's* Church, and that he be desired to print
the same; and that Mr. *Langrishe* and Mr. *Morres* do
acquaint him therewith.

E. Sterling, } Cler. Dom. Com.
H. Alcock, }





PROVERBS, 17 Chap. 14 Verse.

*The beginning of Strife is as when one letteth out Water :
Therefore leave off Contention, before it be meddled with.*

THE greatest Blessing we can wish to a Man in this Life, is *Health* of Body and Mind : A State wherein *Reason* sits on it's Throne clear and undisturbed, the various *Appetites* and *Passions* infusing a genial warmth, yet kept in due Subbordination ; and all the Members ready and active to execute what Reason directs for the good of the whole.

What a State of perfect Health is to the natural Man, this Tranquility, Peace and good Order is to Society, or the Body Politic. An happy Condition ! which can never be too much sought after or secured ; for on this most of the Comforts of human Life do depend.

How desirable soever this State is, yet so various are the Accidents to which we lie exposed, even in the midst of Tranquility; so tumultuous are human Passions, when once broke loose: That nothing is more difficult to preserve among Men, than an *Unity of Spirit in the Bond of Peace*. The Seeds of Political or Religious, like those of natural Distempers, are often, in the beginning imperceptible. But, when the Infection is once caught, it by degrees spreads it's bainful taint. *The whole Head becomes sick, the Heart faint*: And Lethargic or Convulsive disorders seize the Members.

To instruct us to guard against the first *beginnings* of these *Sorrows*, Solomon, the most wise and politic of Kings, tells us, that “ *the beginning of Strife is as the letting out of Water.*” Either an evil minded, or perhaps only an indiscreet Person, may make a small breach in the Bank or *Dike*, which defends a whole Country from the mighty Flood. The Breach continually widens and widens. The weighty Inundation bears all before it, spreads into a Deluge, swallows up whole Towns and the Inhabitants, and in a short time, the Face of a Country, which was *beautiful as the Garden of God*, is turned into a Marsh or *desolate Wilderness*.

The Prospect of such a fatal and gloomy Change urged this wise Prince to offer this seasonable Advice. “ *Leave off Contention before it be medled with.*” That is, “ either avoid making a Breach at first, or if unhappily it is begun, hasten to stop it up before the confusion encreases.” For, as the septuagint Translation paraphrases this Passage, “ *Faction and Fighting lead to Poverty.*”

In discoursing on this Subject, I shall endeavour, to lay before you the spreading Nature of *Strife*.

To exemplify this, more particularly in the melancholy History of those Times, which we this Day commemorate.

And from thence urge home more powerfully the seasonable Advice offered in the Text.

The spreading Nature of Strife will easily appear; if we attend to the nature and influence of human Passions.

Were we entirely govern'd by *Reason*, which always acts with Coolness and Temper, Men might differ from one another in many things without danger or inconvenience. But in our present Composition, there is a variety of Passions which draw us different ways, such as Love and Hatred, Joy and Sorrow, Hope and Fear,

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Admiration and Contempt, Anger and Pity. Every one of which is apt in its turn, to give a different Byass to the Mind.

These Passions, mixing with our Reasonings, insensibly warp us to something different from the Point first in View: And beget in us Prejudices which we are apt to mistake for true Reasoning. Our Passions were originally designed as a gentle Fire to add warmth and activity to our Reason. But this Fire, having once got loose from its proper Subordination, breaks out into dangerous Combustions. It hurrys us to conceive unreasonable Attachments or Dislikings, not only to the *Opinions*, but to the *Persons* of Men, which things ought never to be associated in our Reasonings.

This manifests itself, first in a Disesteem and Contempt of those who differ from us, which very soon extinguishes all the benevolent Affections. This is attended with mutual Distrusts and Jealousies. Every Word or Action is suspected. A vast Troop of evil Spectres and Fiends start up in the affrighted Imagination. Even Concessions, and Acts of Kindness are represented as Marks either of Fear or of some deep Design. Until at length Men arrive to a settled Aversion and implacable

ble Hatred : The temper of *Hell* itself. When this infernal Temper possesseth the Man, it would be wonderful if it did not break out in outrageous Words, revengeful Attempts, Wars, Confusions, and all the Train of Furies that infest unhappy Mankind.

As *Love is the fulfilling of the Law*, because it makes every Duty easy and pleasant ; so *Hatred* is the overthrowing of the whole Law, because it, not only renders every Duty difficult, but also hurries Men on with an impetuous Fury to commit every evil Act which the Law forbids. If Men will once suffer *the Frame of their Nature to be set on fire of Hell*, the wicked Spirit will quickly drive them to every extreme.

This is the natural Course of human Passions in all kinds of Strife. But, in Contentions of a *political* or *religious* Nature, the Mischief increases infinitely, in Proportion to the Multitudes concerned, and the endless variety of Passions and ways of thinking among them. So many Men, so many Minds, and scarce any Man at all times of the same Mind. All like the *raging Sea*, casting up *Mire and Froth*, the Confusion grows endless : Reason, the Lamp of God is extinguished : And even the

the good end which some might have intended at first, is in the general Confusion out of Sight and quite lost.

This Heat and Confusion is often occasioned by the interesting importance of the Point contended for. Such is the fatal Consequence of human Weakness, that even the value of the Prize inflames our Strife, and that to such a pitch as to make us Blind, so that we cannot discern the obvious means of securing it. “ All true Wisdom consists in Moderation.” But Men in their Heat, not stopping in time, mistake the Goal, and run on precipitately ; untill some ambitious Man or fiery bigotted Priests, take the lead, hurry them over the fatal Precipice, and raise their own Tyranny on the Ruins of an over hasty infatuated People.

This hath been exemplified in the melancholy History of those times, which we this Day commemorate.

If we look into the state of *Ireland*, we find from the concurrent Testimony of Historians, that, at no period from the first settlement of the *English* therein, this Kingdom was in so flourishing a Condition : Nor had a fairer prospect of its Riches, Tranquility and Happiness, continually increasing, than in the time immediately preceding the most horrid *Irish* massacre.

To increase and confirm this Happiness, the Animosities between the antient Irish and those of English descent were greatly Subsidid: And Subjects of all Denominations seemed happily united under a *King* esteemed and beloved.

Scarce any British Prince ascended the Throne with more acceptance of the People, or with more private Virtues than King *Charles the First*. Humanity, natural Courage, good understanding, improved by Learning, are advantages that gain the esteem and favour of Mankind. This Prince had still something more, a deep sense of Religion and a love for it.

These Qualities presaged an happy Reign. But unhappily for him and his People, at that period, neither the *prerogative* of the Crown, nor the *priviledges* of the Subject were sufficiently understood.

This gave occasion to some ambitious Men to stretch the Prerogative, in some instances to the hurt of the People. Tho' the original Design of vesting such Power in the Crown was to protect, nourish, and defend.

Arbitrary Power, in the nature of things, is apt to influence a Prince to despise his Subjects, to consider himself so far above them, as to look down on them rather

as his Slaves than a free People. Whereas the true image of the Relation between a *King* and his *People*, is that of *Father* and *Children*, who have one common interest, and are a mutual support and comfort to each other.

This disesteem of the Subjects and their Rights, in the *Prince* and his *Ministers*, naturally stirred up a like disesteem in the Subjects for their Prince. As all Men are apt to entertain a good Opinion of themselves, they can hardly contain from despising those who despise them. This temper, by degrees, begot a disrespect for Government. And wherever the awe and respect due to Government is laid aside, the authority will quickly be at an end. The great strength and beauty of the Constitution consists in a mutual esteem and confidence between the King and his People. No Monarch upon Earth can be more truly great and glorious than a *King of Great-Britain and Ireland*, entirely loving and in return entirely beloved and confided in by his People. (And blessed be the God of Heaven! this is our happiness at present.) But when this Bond is broken, the whole Frame becomes disjointed, and ready to fall to Pieces. Nay, the very strength of the different Parts, which, in a state of Union supported each other, hastens
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the Dissolution, and makes the hideous crash of the Constitution more dreadful.

While these Contentions were carried on in Great Britain, some Divisions fell out even among well meaning Protestants in our *Irish* House of Commons, in the Year 1640. Sir *John Temple*, in his History of the *Irish* massacre, expressly assigns these Divisions, as one of the principle Occasions which encouraged the *Papists* to rise in Rebellion, and destroy all.* The Divisions and weakness of our Fore-fathers having held out the tempting opportunity, all sense of true Religion, Humanity, Allegiance, Neighbourhood, and even Self-interest was quickly extinguished. Furious *Priests* set on fire by *Hell* and *Rome*, inflamed an infatuated People, and led them on to turn this whole Kingdom into a *Field of Blood*, and, unprovoked, to commit such horrid Barbarities as may make human Nature shudder. Barbarities that cannot be paralleled in the History of any other Nation from the beginning of the World to this Day.

After this shocking beginning, some wicked great Men joining in the detestable Cause, an unhappy civil War ensued which laid these Kingdoms waste for near

* See *Temple's History* Page 69.

twenty Years. In the course of it, even our pious King fell a Sacrifice. Real Religion was extirpated; mad Enthusiasm and Hypocrisy sprung up in it's stead: Our glorious *free Constitution*, the wisdom and work of many Ages, was overturned; and succeeded by despotic Power and Tyranny.

This continued to be the miserable Consequence of our intestine Divisions, until, when all outward Means and Appearances seemed to fail, God took pity on his People, and restored our former Constitution in Church and State.

NOW, all these things are recorded for our examples; and ought to convince us of the fitness of the Advice offered to us here by King Solomon, "to leave off
"Contention before it be medled with."

We cannot conceive too just a Resentment or too deep an Horror against the wicked Perpetrators of this shocking Massacre..

Yet God forbid! that we should so far divest ourselves of Justice, and the Spirit of Christianity, as to lay these things at the Doors of their Posterity. By the Law of God, the *Children are not to bear the Iniquity of their Fathers*. And it would be most unjust to impute these
Crimes

Crimes to the present *Roman* Catholicks of *Ireland*, whose Industry, peaceable Behaviour, Loyalty, and proffessed Attachment to our Constitution, entitles them to Protection, Indulgence, and Favour.

We, who live at so great a Distance from those times of Confusion, should surely look back on them with the Eye of Reason, not of Passion : And thence learn this useful Lesson, “ To avoid those dangerous Rocks, upon
“ which the Ship of the State was dashed to pieces, in
“ the Days of our Fore-fathers.

The proper Conduct for us to observe, when we reflect on these things, is so clearly and strongly pointed out, in that excellent Speech which was made to the *Irisb* Parliament in 1662, by the Duke of *Ormond*, Lord Lieutenant, on his passing the famous *Act of Settlement*, by which the Protestant Interest in this Kingdom was secured.

That I chuse to use his Words, as more adapted than any that can be thought on. And, that the rather, as he was Governour in Chief, and General of the Army in this Kingdom, during a great part of those Troubles : And this Advice of his was the effect of long Observation, Wisdom, and Experience.

His

His Words are,

“ As it is our Duty thus thankfully to commemorate the great Things done for us, so it is our duty to endeavour, in our several Stations, to improve and secure them to ourselves and our Posterity. And sure the most natural way to that end, is to call to Mind, and avoid those Errors which brought us into those miseries from which we are redeemed.

“ Many are the Causes, too boldly assigned for the Calamities these Nations so long laboured under. But in such Inquisitions the Verdict is seldom impartially brought in: The Jury are too often the Criminals. But, I think, I may safely say, that one, and that, a fundamental Cause was, the King was maliciously represented to the People,” (to which I take the liberty to add, the *People* were no less maliciously represented to the King, and to one another) “ let us mistrust those that shall use the same Arts, lest they involve us in the same misery.”

“ That some thing will be amiss in the Administration of the most perfect Government in the World, must be expected: But whoever shall think, that these things are to be rectified by force on the Government;
and,

“ and, that effected, proposes to acquiesce, and return
 “ to obedience, cannot know himself so well as to be
 “ sure that opportunity and success may not suggest more
 “ inordinate appetites to him. Men have gone farther
 “ than their first Intentions. They have been led on,
 “ till the unwarrantable Force they had raised grew too
 “ strong for their management, flew in their Faces, and
 “ in Conclusion made them act those villanies, that, I
 “ dare say their Souls abhorred, but neither their policy
 “ nor power could restrain.

“ We have had sad experience, (and let us be the
 “ wiser for it) in how short a Time, in how few Days,
 “ the Industry of many Years, nay of an Age, may be
 “ destroyed and laid waste, when Rage and Rapine are
 “ let loose. If once Sedition grows too strong for the
 “ Law, and Rebellion for the Magistrate, let us remem-
 “ ber what variety of Misery and Mischief is brought
 “ upon the People; how insupportable their Sufferings,
 “ and how intollerable their Fears of suffering, they
 “ know not, what more, by whom, or how long ! ” *

So sage are the Words of this great Patriot and States-
 man.

* See Borlases *History*, Page 383.

Blessed be God, our Case is infinitely happier than that of our Fathers, when this Address was made to them! And consequently our Obligations proportionably stronger to preserve this national Happiness. Our Country greatly improved; the Face of it growing every Day more and more beautiful; our Trade continually extending; our Manufactures, Arts, and Sciences daily increasing; the Protestant Religion and *English* Language established in all parts of the Kingdom; and every Day making a swifter progress, by that truly rational, political, and christian Method of instructing and training up to industry the Children of the Popish Natives in our CHARTER SCHOOLS. And to secure all these Branches of our happiness, our Constitution, which was then emerging from a Sea of Blood and Confusion, is now made compleat by the Recognition of the Rights of the Subjects, at the great and happy REVOLUTION under King *WILLIAM* of glorious Memory. And by the farther Security of them, in the Act for Limiting the Succession of the Crown to the Illustrious House of HANOVER. So that considering the strong Barriers and Fences of our happy and free Constitution, that maxim
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of our Law is strictly verified. “ The King can do no wrong.”

We have farther Reason to thank God, that we have a *King* who is the farthest from Attempting or Wishing to do us any wrong. A King educated under, and endowed with all the heroic Qualities of his Grand-father, our late gracious Sovereign of blessed Memory. A King who glories in being a *BRITON*, the very first Act of whose Reign was to strengthen the *British* Liberties, by securing the independency of the Judges: A King who is the assertor of the Rights of his people, an example of unfeigned piety, and the promoter of private and public Virtue, without which even the best Constitution cannot subsist. A King, whose great ambition is to raise the Glory and Renown of all the *British* Dominions; to relieve his people from every burthen; and make them as happy as the state of mortals will admit. Who is in the truest sense, the *Father of his People*, and at this Day the *Guardian* of the Liberties of *Europe*.

We need not fear any Incroachments on our Liberties from such a King. No, nor from any whom he entrusts with the Government over us. Even a bad Governor would scarce be so weak and fool-hardy, as to make the attempt under such a Master. Much less need

we suspect the least Danger of this kind under a *Governor*, who hath always been a strenuous assertor of Liberty; and for many Years a wise and watchful Guardian over the commercial interests of *Great-Britain*, the firm Pillar of its Liberties: And for his Integrity, Candour, and Benevolence, hath from his Youth up, been known by that amiable Character celebrated in the 15th Psalm, *speaking the Truth in his Heart*.

Since this is our Happiness, let us know it, let us with Peace and Comfort enjoy it. In such circumstances, the Advice which the Prophet *Isaiah*, by the immediate command of God, gave the great Men of his Country, is proper for us to observe. *In quietness and in confidence shall be your Strength*.

Far be it from me, to offer the least hint towards making Men remiss about their Liberties. True Liberty, (which consists in a free Course, and uniform Observation of the Laws) is a precious deposit committed to our Trust, for the Preservation of which we can never be too watchful, at all times, and even under the best of Princes. And the highest Regard, Gratitude, and Love, is due to the worthy Members of that *Honourable House*, who have always acquitted themselves as the faithful Watchmen and *Guardians of our Liberties*.

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The Wisdom of the Guardians of our Liberties may satisfy us, that in our noble ardour for Liberty, we shall not mistake the Means of preserving and securing this greatest of Blessings. These Means are plain and obvious. “ To guard against all real Dangers: But not “ to be alarmed with groundless Fears and Jealousies “ upon every Occasion.” This latter would be acting the Part of Children, who affright themselves with imaginary Apparitions, and then run headlong into real Dangers, to escape them.

Such a Conduct would be so far from securing our Liberties, that it is the readiest way to lose them. For, People, who have found themselves led astray by imaginary Dangers and false Lights, will be too apt to grow Remiss, and be off their Guard, when real Dangers call upon them.

Besides, as that public Strength, which is necessary to secure our Liberties, consists in UNITY; those Jealousies and Divisions that weaken this, in the Nature of Things, weaken our Liberties. What Security can there be for Liberty, which is the Health of the Body politic, when the whole Body is in a Fever, and the Members, instead of aiding and comforting, are set to hurt and destroy one another? In such a State the whole is apt

to become as a dead Carcase, exposed to every Bird or Beast of Prey that is watching to devour it.

We had a flagrant Instance of this in the Consequences which attended the *Irish* Rebellion, and the Divisions of those times which we this Day commemorate.

France, Spain, and the Pope, had their busy Emissaries, as so many *Evil Angels*, among us. And to so low a Degree of Contempt was *Ireland* reduced, that even the petty *Duke of Lorrain* had the Vanity, and made the Insolent Attempt to steal away from the *British* Empire, this Great and Antient Kingdom, the most valuable Jewel in the Crown.

Intestine Divisions must in a particular manner be of more fatal Consequence to *Ireland* than to any other Kingdom. Our *Mother Country* has a compleat and perfect Constitution. If any Contests or Disturbances should arise there, it has the Remedy within itself: and by its own Strength can restore Order and Tranquillity.

With us the case is Different. As our Constitution Depends on our Mother Country, all Disorders rising to any height in *Ireland*, always have, and necessarily must, in their last Resort, require a Remedy from *Great-Britain*.

This possibly may be attended with Difficulties. And it is a point Seriously to be weighed by every Friend of
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his Country, whether by giving occasion for such Interpositions, we shall better our Condition?

Upon weighing our Circumstances duly, we shall find, that the whole *Protestant* Interest in this Kingdom is in its utmost Strength, little enough to Defend us from the open attacks and secret contrivances of *Popery*. It is plain, from what has been already alledged from the History of this Day, that Divisions among the Protestants of Ireland have been, in the Days of our Fore-fathers, of most fatal consequence to the whole.

Nor is the danger from *Popery* in our days to be despised, while about three parts in four of the common People are of that Religion; and while there are, as has been openly alledged, near ten thousand Ecclesiasticks, Secular, or Regular, to direct their Consciences, and lead them on to Mischief; all which spiritual Army are bound by the strongest Engagements to maintain the *Papal Hierarchy*, and to extirpate what they call the *Northern Herefy*. In one Respect the danger seems to be greater than even in former Times: For a great Multitude entirely under the direction of Bigotted Priests, and Landless Proprietors, who have little to lose, and much to gain, by the event of Disturbances, are more to be guarded against than the same People under the

Influ-

Influence of Gentlemen of large Property, whose Estates were a pledge for their Allegiance.

To this it is prudent for us to add, that at this Day all the great Popish Powers abroad seem to be combined for the Extirpation of the Protestant Interest.

Since this is our case, would it not look like an Infatuation for Protestants to fall out among themselves? for the small flock of Sheep to devour one another, or to turn against their Shepherds and Guardians, while there are Foxes at home, and a superior number of Wolves abroad watching to devour us all.

All of us are already united in these three great essential Points, Love to the Protestant Religion, Loyalty to our Gracious Sovereign, and an Hearty Zeal for our Liberties. As we happily agree in these Fundamentals, it would be a Reproach to us, if any variety of Opinions about the means to promote these laudable Ends should alienate the Affections of Countrymen and Brethren from one another. I would hope that our Wise and Great Men have too sincere a regard for their Country, to expose our happy Constitution to danger, through any Contests among themselves about the means of Navigating the Ship; or disputes, “ who should hold the Helm ? ”

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It is well known to our Gracious King and His faithful Counsellors, that Loyalty and Liberty is the Vital Spirit which flows through the Veins and Nerves of our Brave Irish Protestants. Let this Quickning Spirit ever animate us as one Man: and connect us closely to our Most Excellent King, and to one another. If in any Points which are not equally Clear to all, Wise men are of different Opinions; Let not this ever break the Unity of that Glorious Spirit which hath hitherto Distinguished us. Let us use Moderation, exercise a little Patience, and bear with one another: and in due time God will dissipate every Cloud that may arise. •

As it is the common Wish of us all, to promote the Peace and Good of our dear Country, let us in our pursuit of it, “ *lay aside all Anger, Wrath, Clamour, and Evil-speaking, forbearing one another in Love.*”

Finally, O ye faithfull Guardians of your Country, permit your Servant, to address You, in the words of Saint *Paul* to the Inhabitants of *Phillippi*, the chief City of *Macedon*, and a *Roman* Colony who gloried in their Liberties.

“ *Brethren, whatsoever things are honest; whatsoever things are true; whatsoever things are just; whatsoever things are pure; whatsoever things are lovely;*
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whatsoever things are of good report; If there be any Virtue, if there be any Praise, think on these things. Let these be the objects of all your Deliberations; the measure and ultimate end of your Laws."

So shall every occasion of Dissention be intirely prevented, or quickly extinguished; and our dear Country shall flourish, in peace and tranquility, as long as the Sun and Moon endureth.

And since it is God alone who maketh Men in one House or Community to dwell together in Unity; let us continually pray to him for the Peace of *GREAT-BRITAIN* and *IRELAND*. *They shall prosper that love thee.*

Peace be within thy Walls, and Plenteousness within thy Palaces!

For my Brethren and Companions sake, (our being united in Loyalty and Liberty) I will wish thee Prosperity.

Yea because of the House of the Lord our God, (the pure Protestant Religion established among us) I will seek to do thee good.

Let these Sentiments ever possess the Heart of every honest *Briton* and *Irishman*. *Amen, Amen.*

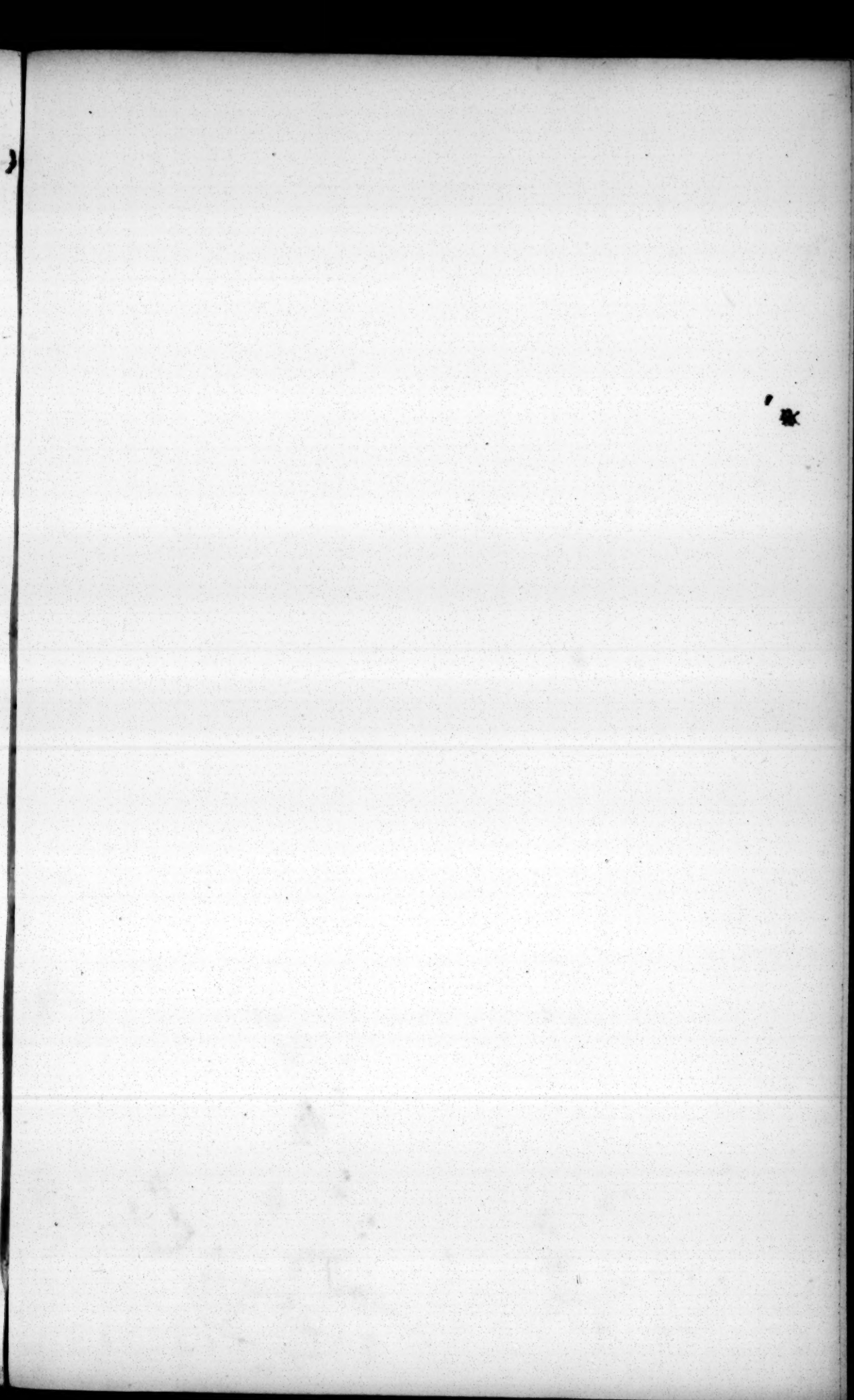
of these *men, books, and angels*, so opposing, will be, *it seems*, that these *incautious persons will perish in the gainsaying of these men, books, and angels*. And can you really think, Sir, that any man of common sense, especially if he has a sense of religion, can read this without pitying the intellect of the writer? Before you had launched the *bolt*, you should have proved you had it from the apostle, with whom it is not to be found *at all*, and therefore your reference to Gal. i. 8, 9. is *impertinent*. No, Sir, it was forged in a shop (I am sorry you adopted it) where the *craftsmen* are perpetually forging thunder-bolts, and winging them with damnation, and dealing them about without distinction, and without remorse. But at present, thank God, they are no more regarded by men of sense, than the fulminations of St. Peter's pretended successor, who every day *shakes the kingdom of Satan*, just as the popes of the *founderies and tabernacles* shake it. These *anathemas*, Sir, are extremely ridiculous, and can frighten none but *children in understanding*, silly women, and silly fellows, who, having itching ears, and being laden with diverse sins, are easily led captive by spiritual managers at their will. To *others* they are as unterrifying as the *comminations* of our old hereditary enemy described by a great poet of the last age,

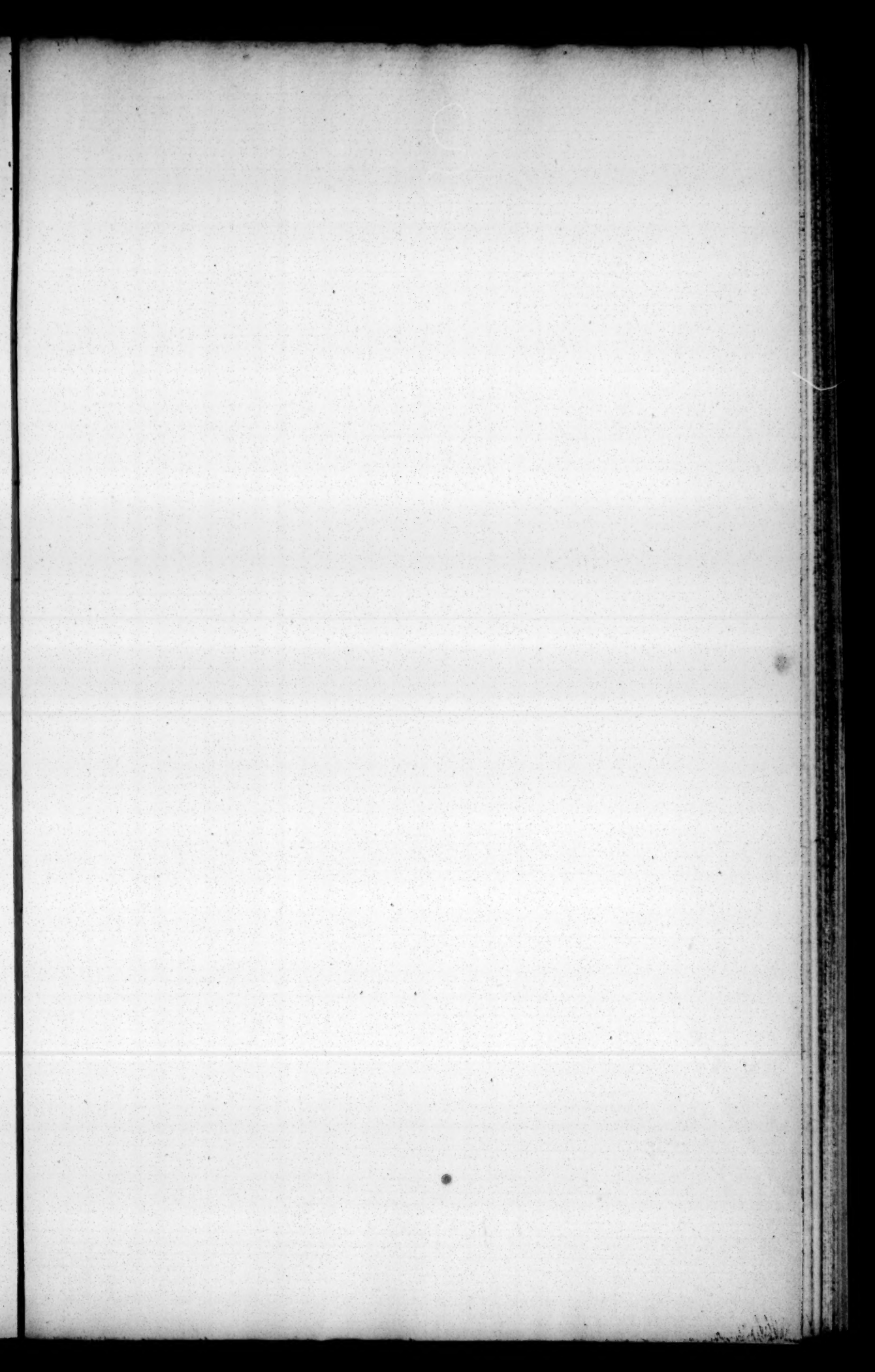
*And threatening France, plac'd like a painted Jove,
Kept idle thunder in his lifted hand.*

ADVERTISEMENT.

I could not let this performance go abroad without acquainting the Public, that I am indebted to Bishop BULL for many things in it. See his *Harm. Apost.*

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